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may endure so long as human life endures, for struggle is the element inhering in all activity. But the era, the locale, of the conflict is transferred. Fist fight is no longer needed; the personal fight, the family feud, the local war are outlawed; and the international feud is soon to be so relegated to the things past and abandoned. The tribunal, the High Court, supersedes the field of carnage. We have outgrown the strain of the bear, the wolf, the tiger, once dominant in us. Thought and love are the forces of the present, the dominances of the future. Already the nobler of our heroes are those of the forge, the field, the laboratory. Already we perceive, we approximate, the law of coöperation, of union, manifest "from the beginning" in nature as a divine law.

Again and again in the course of history, as we have said, has the church relinquished her prerogative, fallen from her high estate. In the present advance of ethics she lags in the rear; but it may be because of her permanent existence as a social force that those outside her pale have been led to outspeed her in the progress towards moral perfection. But she is gaining ground. "What would Jesus say?" she asks, in the passing hours; and she finds, in those hours, that the answer is not far to seek; that they who have the listening ear are they who hear; that they who have the watchful eye are they who perceive; and that it is with the heart that man accepts an expanded righteousness.

The Unity of the World.

BY AMORY H. BRADFORD, D. D., MODERATOR NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES.

This subject has a prominence to-day that would have seemed impossible ten years ago. The discoveries of physical science have done much to push it to the front. The development of wireless telegraphy, which makes inter-communication possible everywhere, and will make state secrets impossible, will no doubt do as much as any other single agency to destroy war and to bring the nations together. But in this brief article I shall say little of the part material progress has played in promoting international good feeling; I shall rather speak of what the average individual may do to advance the unity of the world.

Such transformations, if worth anything, can never be manufactured;—they must grow. Enduring things always grow; the things which are manufactured never live long enough to warrant the effort which is put into them. Little will be accomplished by plans and schemes. We have reached our present civilization by long processes of evolution and not by any sudden achievement. Our problem is chiefly one of the creation of public opinion, or of the removal of obstacles in the way of a mutual understanding among nations. Just so soon as those who occupy official positions realize that the people demand arbitration instead of war they will insist that they always believed in it. Emerson said, "The test of a leader is the ability to bring all men around to his way of thinking twenty years after." We need not be troubled if men do not agree with us to-day; our business is to make them see the righteousness of our cause twenty years from now.

What may we do to promote the Unity of the World?

Kipling, in his "Recessional," sings, "Lest we forget"; the first thing for many Americans to do is to begin to forget, and they have already had a worthy example set by those high in authority. In a period when Fitzhugh Lee and "Fighting Joe" Wheeler have been appointed major-generals, I could not, though the son of an old-time abolitionist, who well remembers the colored man knocking at the doors of his childhood's home, which was a station on the underground railway,—I could not find it in my heart to go back and rake up the embers of the Civil War. It is well that we have offered to return the battle-flags. Thus lines of division between nations, or enemies in the same nation, are slowly being closed. "Let us forget." The man who cannot forget stands in the way of the onward movement among the nations.

If we can forget what occurred in the Civil War, we can also cease to refer to many events of a hundred years ago. If Mr. Chamberlain can call the course of Great Britain at that time a mistake, surely we need not insist that it was a crime. There are men who never mention the efforts of Edmund Burke and Lord Chatham in our behalf; but who do not fail to remember George III. and Lord North. Even now there are many who are willing enough to ignore the fact that a great and influential minority in England, which, if it had been weighed and not counted, would have been a majority, was on the side of the colonies in the War of the Revolution rather than on the side of the oppression of the colonies.

As I think of these things I am forced to the conviction that there is some very despicable political selfishness behind the jingo talk of our time. I can conceive of nothing more unbecoming a civilized man in these days than, in public or private utterance, to attempt to keep alive animosities which ought to be utterly and forever forgotten.

The progress which has already been made toward the unity of the world is amazing. We should not fail to recognize the more amicable relations already existing between all governments. To enumerate these would require a volume, and they are being multiplied every day. The means of inter-communication are binding all nations together. Already they are touching elbows around the world. South Africa is nearer to New York now than Arizona was fifty years ago. The Paris and Pekin express has already been announced, and passengers are being booked from one city to the other. The globe-trotter is no longer a novelty.

When Washington's Farewell Address was written the American people were as different from what they are to-day as a tribe of American Indians then was different from the republic of that time. We cannot form our policy by the conditions of a hundred years ago.

People in every land are studying the same literature and reading even the same daily papers. In Japan and China journals giving the news of the East and West alike are on the breakfast table, just as we have them in New York. The geography of the earth is changing. We have a United Italy where a few years since there was a divided Italy; and a United Germany, where not long ago there was a divided Germany. Within less than a decade beneath the Southern Cross a convention was held which adopted a constitution for a United States of Australia largely modelled on the constitution

of our United States. In Birmingham in 1884 I heard an English statesman make this remark: "The child is now born who will see the United States of Europe, as there is now a United States of America." That child is not yet born; but the man will live who will see a United States of the World, as there is now a United States of America. Of what else is the Court of Arbitration at The Hague a prophecy? I am most willing to predict that that beautiful little Dutch city will some day, practically, be the capital of all the nations of the earth.

There is still a mighty task awaiting those who believe in the larger patriotism; they have to make the masses of the people believe in it. The creation of a saner and more Christian public sentiment is not easy, but it is essential to this movement that it should be created, and to that purpose pulpit and press, artist and author, and all individuals who believe in the Kingdom of God, should consecrate faithful and patient endeavor. The American must be taught to believe in the possibility of a brotherhood real enough and strong enough to bind all nations and races into enduring unity. The principles of the Gospel apply to states as well as to individuals. If it is true that an individual who "would save his life must lose it," it is equally true for the state. This may be called fanaticism, but every reform in the history of the world has been championed by men who were at first denounced as fanatics. The enthusiast of to-day will be the popular idol of to-morrow. The world belongs to the idealists. Officials and the so-called practical men have always been at the end of the procession of progress. Giordano Bruno was made a martyr because he saw what every child is now taught, and a far greater than he was crucified by those who could not understand Him, and yet whose ease was disturbed by His teachings. Hard names never hurt any but the ones who use them. Those who believe that the principle of the Gospel should be applied to nations as well as to individuals are considered impractical because so many have been in the habit of insisting that it would be disloyalty to think that their nations could deserve defeat. We have to impress the truth that patriotism is desirable when it is a means to a more generous and brotherly spirit throughout the world; but that as an end in itself it is as wicked as any other type of selfishness. Patriotism which would strengthen our own country for the sake of mankind is worthy of the most splendid devotion and sacrifice, of all that Washington, Lincoln, Grant and the heroes of earlier and later times, with the same spirit, have given to it; but patriotism which exalts selfish power, even though it bears the name of our native land, is an enemy of the Kingdom of God and merits the opprobrium which it will some day receive.

The time has come for all who believe in the universal brotherhood to preach and teach with new emphasis the truth that the idea that it is a man's duty to exalt his native land right or wrong is a relic of barbarism. A far higher and nobler opportunity is opening before us. We may help to make our Republic a nation-elect, because chosen of God to lead all the people of the earth toward real fraternity, mutual love and service, and the federation of the world. Anything less will be disloyalty to the spirit of the age. That, as I understand it, in the present time is the supreme privilege of all truly patriotic Americans.

MONTCLAIR, N. J.

Patriotism.

A Peaceful Challenge to Its Advocates.

For many years I have carefully studied the popular idea of patriotism, both as a sentiment and as a practical truth. My conclusion is that there exists a great deal of misapprehension, and I feel prompted at this time of special patriotic fervor to present my views. I invite, and even challenge, any of your readers who do not agree with me to prove that I am in error.

1. There is not in any part of the Bible even a sentence that requires or justifies "patriotism."

2. The sentiment called by this name, like the word which expresses it, is probably of heathen origin.

3. The usual definition of patriotism is "love of country." The man who seeks to learn what this phrase means and to carry out its teachings in his life attempts a hopeless task.

4. It is an exaggerated form of selfishness and is one of the devil's most successful devices to deceive and mislead the human race.

5. It is, in fact, a delusive method of inducing a violation of the Sixth Commandment, "Thou shall not kill," and is practically in opposition to the spirit of the other nine.

6. Ministers and others who teach the coördinate obligation of religion and patriotism have no warrant in reason or Scripture, and the practice largely accounts for the diminished moral tone and tendency to skepticism among the people.

7. The religious organization which sends missionaries to foreign nations to preach the gospel of peace and goodwill and the duty of self-surrender and obedience to God, and rests its claims for support on the value of the human soul, and at the same time approves of and advises its members to enlist for war, occupies a position so absurd as to be essentially grotesque.

8. No man has a right to risk his own life, which is a trust for which an account must be rendered, except in the effort to benefit his fellow men.

9. The claims of the State are inferior to the claims of God, and should be regulated by our relations and obligations to Him.

10. The continued life and prosperity of nations depends primarily and indispensably upon righteousness.

11. No government has a right to make a training for war a fixed employment for its citizens, and every man who thus devotes his life violates divine law and jeopardizes his happiness for eternity.

12. The maintenance of a navy, except for police purposes, such as may be required to suppress piracy or other open violations of human and divine law, cannot be justified.

13. It follows that the study of the art of war in military and naval academies has a demoralizing influence, and that the tendency is to blunt the moral perception and unfit men who pursue it for useful lives.

14. It is a disgrace to Christian people that men who have excelled in the deceptive arts and brutal destruction of life, limb and property involved in war should be hailed as benefactors, treated with exceptional honor and often placed in high official positions.

15. This high estimate of the merit and proper reward for military service disparages self-denying men and